



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Descending⁴⁸⁵⁰ (of) The Book (is) from Allah, The Mighty The Hakeeme⁴⁸⁵¹ (infinite bekma⁴⁸⁵² Possessor).

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

2. Verily We descended to you^s The Book by the right; so let-worship [you^s] Allah, purely/faithfully for Him (is) the religion.

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾

3. Lo! For Allah (is) the religion the pure; and who^r ittakhatho⁴⁸⁵³ (they^z took and presumed) of lesser than-/without Him aw'leyaa⁴⁸⁵⁴ (guardians/allies), not [we] worship them except to near us they^z to Allah a nigh^w; verily Allah rules among them in what they (are) in it^x differing they^z; verily Allah aright-guides not whom^p he (is) a liar kaffaron (ever/stout ingrate).

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾

4. Had Allah wanted to yattakhetha⁴⁸⁵⁵ ([He] takes and makes) a child, surely (would have) istafa⁴⁸⁵⁶ ([He] superlatively and exclusively selected) of what [He] creates whatever⁴⁸⁵⁷ [He] wills; subhana⁴⁸⁵⁸ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him, He (is) Allah The One The Qabha'ro (Ever/Stout Subdner).

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ مِمَّا تَخْلُقُ مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾

⁴⁸⁵⁰ The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

⁴⁸⁵¹ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

⁴⁸⁵² See the Lexicon attached to this Translation for “bekma!”

⁴⁸⁵³ The word “اتَّخَذَ” from “الِاتِّخَاذِ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذِ”, as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and making/presuming some thing of what was taken! Thus, it is not just the mere taking!

⁴⁸⁵⁴ The word “أَوْلِيَاءَ” could also mean, among them: protector, friend!

⁴⁸⁵⁵ See footnote 5109 above regarding اتَّخَذَ!

⁴⁸⁵⁶ See the Lexicon to this Translation for elaboration and some specific examples! The word “اصْطَفَى” means: selected the best from among other similars! The word is a transitive verb by (a) itself or (b) with the prepositional letter “إِلَى” In the case of (a) it could include more than a single element! In the case of (a) “الِاصْطِفَاءُ” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الِاصْطِفَاءُ” In the case of (b) the subject of “الِاصْطِفَاءُ” is exclusive, either because of the make-up or one or more characteristics for such exclusivity!

⁴⁸⁵⁷ The particle “مَا” is “إِسْمٌ أَوْ أَدَاةُ شَرْطٍ” = conditional noun/particle; or “مَا” = “إِسْمٌ مُوصُولٌ” = connective noun meaning whatever, or that which! See إعراب القرآن، لمحمود صافي and لذر المصون، لـ احمد الحلب!

⁴⁸⁵⁸ The word “subhanabo” = “سُبْحَانَهُ” has no English equivalent! The word is made up of two parts: “subhana” and the pronoun “ho” = “Him!” Wherever the word “subhana,” or its associates/inflections (such as “سُبْحَانَ” or “سُبْحَانُكَ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “subhana” = “سُبْحَانَ” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of (Him)!

5. [He] created the Heavens^w and the Earth^w by the right; *youkanwero* ([He] *wraps/transposes*) the night over the day and *youkanwero* the day over the night; and [He] subjugated the sun^w and the moon^x each runs for *ajalen*⁴⁸⁵⁹ (*term-limit*) *musamma*⁴⁸⁶⁰ (*that which is designated and/or named*); ha, He (*is*) The Mighty The Ghaffaro (Ever/Stout Forgiver).

6. [He] created you^b of one^w self^w; afterwards [He] made of her/it^wher/its^w spouse(*wife*)⁴⁸⁶¹; and [He] descended for you^b of the *an'aa'me*^w (*cattle/camels/sheep/goats*)^w eight pairs⁴⁸⁶²; [He] creates you^b in yourⁿ mother's bellies, a creation of after a creation in three darknesses^w; *tha'lekum* (*he-afar-collective-you/that*) Allah (*is*) yourⁿ Lord; for Him (*is*) the proprietorship; no an *elaha* (*a deity*) except Him, so wherefrom⁴⁸⁶³ you^z (*are being*) distracted.

7. *En (if)* you^z disbelieve then verily Allah (*is*) rich *a'n* (*regarding*) you^b; and not delights [He] for His *eba'de* (*worshippers-/submitters/slaves*) the disbelief; and if you^z thank [He] delights it^x for you^b; and not *ta'zero* (*ill-burdens/sins/offends*) a *wa'zeyra'ton* (*she-ill-burden-bearer-/she-sinner/she-offender*) another's *wezra*⁴⁸⁶⁴ (*an ill-burden/sin/offense*); afterwards to yourⁿ Lord (*is*) yourⁿ return then *youn'be'o* (*inform by piece-of-significant-and-availing-news*) you^b [He] by what you^c were working; verily [He] (*is*) Omniscient by the chests' possession.

8. And if touched/betided the human *dhurron* (*persistent distress*) [*he*] invoked his Lord, *muneeban*⁴⁸⁶⁵ (*iteratively penitent-returnee*) [*he*] to Him; afterwards if *khamwala* ([He] *fostered/nurtured*) him a boon^w⁴⁸⁶⁶ from Him, [*he*] forgot⁴⁸⁶⁷ (*ceased paying attention to*) what [*he*] [*was*] invoking of before; and [*he*] made for Allah compeers, to stray[*he*] *a'n* (*off*) His path; let-say[*you*]: *tamatta'ao* (*let-relish the transitory worldly delights[you]*) by your^t disbelief a little; verily you^g (*are*) of The Fire's^w companions.

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ
يَكُونُ اللَّيْلُ عَلَى النَّهَارِ وَيَكُونُ النَّهَارُ
عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ
وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ
مُسَبَّبٍ أَلا هُوَ الْعَزِيزُ الْغَفُورُ ﴿٥﴾

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ
جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنْ
الْأَنْعَامِ ثَمَنِيَّةَ أَزْوَاجٍ يَخْلُقَكُمْ
فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ
بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ
ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا
إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ ﴿٦﴾

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ
وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ وَإِنْ
تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ
وِزْرَ أُخْرَى ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا
رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ
نِعْمَةً مِنْهُ نِسَىٰ مَا كَانَ يُدْعُوا
إِلَيْهِ مِنْ قَبْلٍ وَجَعَلَ لِلَّهِ أَنْدَادًا
لِيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ
بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ
النَّارِ ﴿٨﴾

⁴⁸⁵⁹ The word "الأجل" means term-limit, see اللسان!

⁴⁸⁶⁰ The word "musamma" is masculine, singular, subjective noun, meaning: *that which is designated and/or named*!

⁴⁸⁶¹ The word "spouse" here means "wife," because in (S 7:189) Allah says: "to quiet [*he*] to her!"

⁴⁸⁶² The word "زوج" in "زوجين" strictly and linguistically speaking means (1) *pair*, (2) *husband or wife*, (3) the individual entity with a companion, (4) *category* (sort or kind or specimen), (5) *bue* (color). And quite relevant to the word "زوج" is its plural: (1) "أزواج," which could also mean: (2) *similars*, i.e. the *look-likes*! , (3) *bues*! See اللسان!

⁴⁸⁶³ The word "ألى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

⁴⁸⁶⁴ The word "وزر"=*wezra* means: *heavy: burden/sin/offense*! Translated parenthetically here as "*heavy: burden/sin/offense*" as it is a *heavy: burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for a "وزير"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* "*burden*" by the word "*ill*" as such qualification *really and truly* best approximate the seriousness of such a burden in reference! See اللسان!

⁴⁸⁶⁵ The word "منيبا" from "أناب" means *iteratively penitent*! See الراغب!

⁴⁸⁶⁶ See the Lexicon attached to this Translation for "*ne'amal*" ("*boon*")!

⁴⁸⁶⁷ The word "نسى" has dual meanings: (1) "*forgot*" or (2) *dismissed or dispelled*, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: "We forgot you," (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*! See اللسان!

9. O/is⁴⁸⁶⁸ who^P [he] (is) a *gha'neton* (he-devotedly-obeyers/-submitter) the night's segments, kowtowing [he] and standing [he], *yah'tharo* ([he] takes caution) (regarding) the Hereafter^w and *yarjo*⁴⁸⁶⁹ ([he] fears/hopes) His Lord's mercy^w; let-say [you^s]: are level who^r they^z know and who^r not know they^z; verily only reminisce the *alba'be's* (hearts-intellects staff)'s possessors.
10. Let-say [you^s]: O, [My] *eba'de* (worshippers/submitters/slaves) who^r believed they^z *ettaqo* (let-[you^s] reverentially guard not to displease) yourⁿ Lord; for whom^r *absano* (they^z did the most desirable and delighting deed) in this-she^{y4870} the world^w a *hasanaton*^w (good-deed)^w; and Allah's Earth^w (is) vast^w; verily only (to be) fulfilled⁴⁸⁷¹ the *ssa'beroona* (people of patience) their remuneration by other than a count.
11. Let-say [you^s]: verily I (had been) commanded to worship Allah faithfully/purely for Him (is) the religion.
12. And I (had been) commanded to that [I] be first (of) the Muslims.
13. Let-say [you^s]: verily I fear/know⁴⁸⁷², *en(if)* I disobeyed my Lord, a great day's torment.
14. Let-say [you^s]: Allah [I] worship faithfully/purely for Him (is) my religion.
15. So let-worship you^z what willed you^c of lesser than-/without Him; let-say [you^s]: verily the losers (are) who^r lost they^z their selves^w and their families^w The *Qeyamatey's*^w (Judgment's) Day; ha, *tha'leka* (he-that-afar-it/that) it^{x4873} (is) the *khusra'ne*⁴⁸⁷⁴ (perdition/waste/-misguidance) the manifest.
16. For them from above them shades of Fire^w and from beneath them shades; *tha'leka* (he-that-afar-it/that) frightens Allah by it^x His *eba'da* (worshippers/submitters/slaves); O, [My] *eba'de* so *ettaqo'ne* (let-you^s reverentially guard against the displeasure of) [Mine]⁴⁸⁷⁵.

أَمَّنْ هُوَ قَنِتْ ءَانَاءَ اللَّيْلِ سَاجِدًا
وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا
رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي
الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ
إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾

قُلْ يٰعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا
رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ
الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ
إِنَّمَا يُؤَفِّقُ الصَّابِرِينَ أَجْرَهُمْ بِغَيْرِ
حِسَابٍ ﴿١٠﴾

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ
مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ
﴿١٢﴾

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي
عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾

قُلِ اللَّهُ أَعْبُدْ مُخْلِصًا لَهُ دِينِي
﴿١٤﴾

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ
إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ أَلَا
ذَٰلِكَ هُوَ الْخَسِرَانِ الْمُبِينُ ﴿١٥﴾

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ
وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَٰلِكَ يُخَوِّفُ اللَّهَ
بِهِ عِبَادَهُ يٰعِبَادِ فَاتَّقُونِ ﴿١٦﴾

⁴⁸⁶⁸ The word “أَمَّنْ” means “يأمن” see القرطبي!

⁴⁸⁶⁹ That is seeks the delight of Paradise^w!

⁴⁸⁷⁰ “The world” in Arabic is feminine! So, the indication to it is by *this-she*!

⁴⁸⁷¹ The word “يُوفَى” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! So, “يُوفَى” means to be endeavored and gathered the last part of an obligation and fulfilled it!

⁴⁸⁷² Linguistically the word “خفت” carries dual meanings: (1) fear and (2) know! Both meanings could apply!

⁴⁸⁷³ The pronoun “هو” refers to the “loss” which is a masculine gender in Arabic!

⁴⁸⁷⁴ The word “الخسران” linguistically in The Qur’an has various senses, such as “waste” or as in here it means misguidance/perdition! See the Lexicon attached to this Translation for details! Also see البصائر!

⁴⁸⁷⁵ The letter “ن” in “فَاتَّقُونِ” by Arabic (linguistic) Rule, is called “تَوْنُ الْوَقَايَةِ أَوْ الْعِمَادِ، حَيْثُ لَا يَسْتَقْنِي عَنْهَا” which precedes the speaker’s pronoun “أَي” The speaker’s pronoun “ي” in “فَاتَّقُونِ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat’s* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

17. And who^r avoided they^z the Ttagboota (“devil” / “tyrant” - /irreligious man-made system/ “of rules contravening Sharey’ah”) to worship it^w and anabo⁴⁸⁷⁶ (they^z iteratively returned-penitently) to Allah, for them (is) the bushra^w (pleasing-tiding)⁴⁸⁷⁷; so bashsher⁴⁸⁷⁸ (let-[you^s] tell pleasant tidings) [My] eba’de (worshippers/ submitters/ slaves).

وَالَّذِينَ اجْتَنَبُوا الطُّغُوتَ أَنْ
يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ
الْبُشْرَىٰ فَبَشِّرْ عِبَادِ ﴿٦٧﴾

18. Who^r yasta’meaona⁴⁸⁷⁹ (they^z affirmably hear) the say then yattabe’ona (they^z closely-follow) its^x absano (excellenter), those (are) whom^r aright-guided them Allah; and those, they (are) the alba’be’s* (hearts-intellects staff)’s possessors.

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ
أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ
وَأُولَٰئِكَ هُمُ أُولُو الْأَلْبَابِ ﴿٦٨﴾

19. Is then whoever righted on him the torment’s word^w, are then you^s rescuing who^a (is) in The Fire^w.

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ
أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ ﴿٦٩﴾

20. But who^r ettaqaw (they^z had reverentially guarded not to displease Allah) their Lord, for them chambers^w above it^w chambers^w mabneyyatun^w (that which are built)^w run^w under it^w the rivers; Allah’s promise, not unfulfills Allah the appointment.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ غُرَفٌ
مِّنْ فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرَىٰ مِنْ
تَحْتِهَا الْأَنْهَارُ وَعَدَ اللَّهُ لَا تُخْلَفُ
اللَّهُ الْمِعَادَ ﴿٧٠﴾

21. Have not seen [you^s] that Allah descended from the sky^w water^x; then [He] threaded it^x springs in the Earth^w; afterwards youkbrejo ([He] emerges/produces) by it^x zer’an⁴⁸⁸⁰ (crop that had germinated/ sprouted/ became ready for harvesting) variant its^x hues^x; afterwards [it^x] desiccates then [you^s] see it^x mussfarran (turning-yellow- / all yellow); afterwards [He] makes it^x debris; verily in tha’leka (he-that-afar-it/ that) surely (is) a [reminiscence- / remembrance]⁴⁸⁸¹ for the alba’be’s (hearts-intellects staff)’s possessors.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ
مَاءً فَسَلَكَهُ يَنْبِيعٌ فِي الْأَرْضِ
ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ
ثُمَّ يَهْبِطُ فَيَرْتَهُ مُّصْفَرًّا ثُمَّ يَجْعَلُهُ
حُطَبًا ۚ إِنَّ فِي ذَٰلِكَ لَذِكْرًا
لِّأُولِي الْأَلْبَابِ ﴿٧١﴾

22. Is then whomever sharaba (delightedly opened) Allah his chest for [the] Islam, so he (is) on an illumination from his Lord; so waylon (lengthy: noe/ bane/ valley in Hell) for the indurate⁴⁸⁸² (are) their hearts of thekre (Qur’an/ mention of) Allah; those (are) in a misguidance manifest.

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ
فَهُوَ عَلَىٰ نُورٍ مِّنْ رَبِّهِ ۚ فَوَيْلٌ
لِّلْقَاسِيَةِ قُلُوبِهِمْ مِّنْ ذِكْرِ اللَّهِ
أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٢﴾

23. Allah nazzala (iteratively descended) ahsana (excellenter) (of) the discourse^x a Book^x similar (are its^x Aya’t e.e. its statements), twain, taq’sba’erro (get-gooseflesh/ shudder) from it^x skins (of) whom^r yakhsbawna (they^z reverently-fear) their Lord; afterwards soften their skins and their hearts to Allah’s thekre (Qur’an); tha’leka (he-that-

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا
مُّتَشَبِهًا مَّثَانِ تَفْشَعُ مِنْهُ جُلُودُ
الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ
جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ

⁴⁸⁷⁶ The word “أَنَابُوا” from “أَنَابَ” means iteratively returned penitent! See الراغب!

⁴⁸⁷⁷ Here again there is no single word in English for the noun “بُشْرَى” so we resort to transliteration and parenthetical explanation! So, bushra (a pleasing-tiding)! And “بُشْرَى” unlike its verbal conjugates, throughout The Qur’an always use it for the “kbayrey” (desirables, goodnesses, worthinesses)!

⁴⁸⁷⁸ Ibid, only here regarding ابشّر!

⁴⁸⁷⁹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

⁴⁸⁸⁰ See the Lexicon attached to this Translation for this very important word!

⁴⁸⁸¹ The word “ذِكْرَى” is “reminiscence/remembrance” based on this great Ayah, “And if the Satan (causes) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance” (56: 68).

⁴⁸⁸² The word “قُلُوبَ” = “hearts” is a “جمع تكسير” = “broken plural.” And the word “قاسية، أو قسية، كما قال البعض، و” “هذا أبلى، ولكن ليس هذا موضوعنا هنا” is an objective noun referring to the “hearts,” so it must be feminized as a “broken plural.” Hence: “indurate^w” as so stated!

afar-it/that) (is) Allah's aright-guidance, [He] aright-guides by it^x whom^r [He] wills and whom^r misleads Allah, then not for him of an aright-guider.

ذَٰلِكَ هُدَىٰ ٱللَّهُ يَهْدَىٰ بِهِ ٱلْمَن يَشَآءُ ۖ وَمَن يُضَلِلْ ٱللَّهُ فَمَا لَهُ مِن هَادٍ ۝١٣

24. Has then whoever *yattaqey* (*cautiously-guards* *he*) by his faceill(*of*) the torment⁴⁸⁸³ The *Qeyamatey's*^w (*Judgment's*) Day⁴⁸⁸⁴; and (*had been*) said for the *dha'lemeena*⁴⁸⁸⁵ (*injustice-doers*) let-taste you^z what you^c were earning.

أَفَمَن يَتَّقِ بِوَجْهِهِ سُوٓءَ ٱلْعَذَابِ يَوْمَ ٱلْقِيَمَةِ ۚ وَقِيلَ ٱلظَّٰلِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ ۝١٤

25. Denied they^z who^r of before them; then *ata*^x (*betided-/eventuated*)^x them the torment from whence not perceive they^z.

كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَنذَرْنَاهُمُ ٱلْعَذَابَ مِن حَيْثُ لَا يَشْعُرُونَ ۝١٥

26. So Allah (*had caused*) them (*to*) taste the ignominy in the life^w (*of*) the world^w and surely the Hereafter's^w torment (*is*) bigger, if they^z were (*to*) know.

فَإِذَا فُهِمَ ٱللَّهُ ٱلْخِزْيَ فِي ٱلْحَيٰوةِ ٱلدُّنْيَا وَلَعَذَابُ ٱلْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ۝١٦

27. And *laqad* (*verily, already and affirmatively*) We struck for the mankind in this, The Qur'an^x of every a parable/example, *la'alla* (*craving currently unavailable deed that, perhaps*) they bethink they^z.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ۝١٧

28. Qur'an^x Arabic, other than possessing crookedness; *la'alla* (*craving currently unavailable deed that, perhaps*) they *yattaqoona* (*they^z reverentially guard not to displease Allah*).

قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ۝١٨

29. Struck Allah a parable/example: a man (*slave*) in him contentious partners and a man *salaman*⁴⁸⁸⁶ (*peaceful-/slave of a sole owner*) for a man; are both level/even parable/example; the praise (*is*) for Allah; rather most (*of*) them not know.

ضَرَبَ ٱللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَآءُ مُتَشٰكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ ٱلْحَمْدُ لِلَّهِ ۖ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝١٩

30. Verily you^s (*are*) *mayye'ton* (*eventually dying*) and verily they (*are*) [*too*] *mayye'toon* (*=plural of mayye'ton*).

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَّيِّتُونَ ۝٢٠

31. Afterwards verily you^b (*are*) The *Qeyamatey's*^w (*Judgment's*) Dayenda(*by Rule of*) your^a Lord you^z dispute.

ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَمَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ۝٢١

32. Then who^a (*is*) wronger⁴⁸⁸⁷ than who^p [*he*] lied on Allah and denied [*he*] by the truth *edh* (*when/ since*) [*it*^x] came (*to*) him; is not in Hell^w a *mathwa*⁴⁸⁸⁸ (*forced: long-term-abode*) for the disbelievers.

فَمَن أَظْلَمُ مِمَّنْ كَذَبَ عَلَى ٱللَّهِ وَكَذَبَ بِٱلصِّدْقِ إِذْ جَآءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ۝٢٢

33. And who^x [*he*] came by the truth^x and *ssaddaqa* (*affirmed as true*) by it^x those they (*are*) the *muttaqoona* (*they^z who reverentially guard against Allah's displeasure*).

وَٱلَّذِي جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِ ۖ أُوْلَٰئِكَ هُمُ ٱلْمُتَّقُونَ ۝٢٣

⁴⁸⁸³ Qur'an commentators say that there is an *intended omission* of an obvious "*predicative clause*"= *better than he who is saved and delighted?* Such omission is due to the *eloquence, brevity, and obviousness!* As the person will guard against any danger to his "face," the most distinctive feature of his entity, by his hands! But in this case his hands are bound and shackled to his neck! Thus, he has no other mean to guard against any danger except by his *face=his entire entity* as he is flung into Hell.

⁴⁸⁸⁴ There is an *omitted predicate* (=better or he who is in Paradise) at the end of this sentence! See *القرطبي!*

⁴⁸⁸⁵ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation!*

⁴⁸⁸⁶ The word "سلما" = *peaceful* see *التاج*, it also means *owned by a sole owner*, according to *القرطبي!*

⁴⁸⁸⁷ See the *Lexicon* attached to this *Translation* for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger!"

⁴⁸⁸⁸ In "اللسان" "مَثْوًى" = *هناك*; and "مَثْوًى" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "مَثْوًى" is there by *force* of his/her circumstances and *not* by his/her choice *per se!* So, *mathwa-abode* is an *obligatory* one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate!

34. For them whatever ⁴⁸⁸⁹ they ^z will <i>enda</i> (by munificence of/by Rule of) their Lord; <i>tha'leka</i> (he-that-afar-it/that) (is) a requital (of) the benefactors.	لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾
35. To expiate Allah a'n (off) them evilest (of that) which ^x they ^z worked and [He] requites them their remuneration by <i>absana</i> (excellenter) (of that) which ^x they ^z were working.	لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾
36. Is not Allah surely sufficer (of) <i>abdebe</i> ⁴⁸⁹⁰ (His slave); and they ^z frighten you ^g by whom ^r (are) of lesser than/without Him; and whom ^p Allah misleads then not for him of an aright-guider.	أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِلْ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾
37. And whom ^p Allah aright-guides then not for him of a misleader; is not Allah surely Mighty revenge-possessor.	وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾
38. And <i>la'en</i> (indeed if) you ^g asked them: Who ^a created the Heavens ^w and the Earth ^w ; surely assuredly ⁴⁸⁹¹ say they ^z : Allah; let-say [you ^s]: have seen you ^c what you ^z invoke of lesser than/without Allah; <i>en</i> (if) Allah wanted me by <i>dhurren</i> (persistent distress), are they ^y ⁴⁸⁹² removers-she ^y (of) His <i>dhurre</i> (=dhurren); or if [He] wanted me by a mercy ^w are they ^y withholders-she ^y (of) His mercy ^w ; let-say [you ^s]: Allah (is) my sufficiency ⁴⁸⁹³ ; on Him trust the trusters.	وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾
39. Let-say [you ^s]: O, my people let-work you ^z on your ⁿ station ⁴⁸⁹⁴ , verily I am a worker; so you ^z will know.	قُلْ يَتَّقُوا اللَّهَ عَمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنْ عَمِلْتُمْ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾
40. Whom ^p <i>ya'atebe</i> ^x (betides/eventuates him) ^x a torment, disgracing him and befalling/legitimizing on him torment <i>mugeemon</i> (iteratively sustainer).	مَنْ يَأْتِيهِ عَذَابٌ مُخِيزٌ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٤٠﴾
41. Verily We descended on you ^g The Book for the mankind by the right; so whoever <i>ibtada</i> (he found and accepted the aright-guidance) so for himself ^w ; and whoever [he] strayed, so verily only [he] strays on it ^w ; and not you ^s (are) on them surely a custodian.	إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنْ أَهْتَدَىٰ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤١﴾
42. Allah <i>yatawaffa</i> ([He] receives: before death/in unconscious state) the selves ^w while [its ^w] ⁴⁸⁹⁵ death; and which ^u died not in its ^w <i>mana'me</i> ⁴⁸⁹⁶ (sleep/sleep-locale) then [He] withholds (that) which ^u [He] judged on it ^w the death and [He] sends the other ^w to <i>ajalen</i> ⁴⁸⁹⁷ (term-limit)	اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا

⁴⁸⁸⁹ See footnote 4906 above regarding *whatever!*

⁴⁸⁹⁰ The word "abdebe" = "His slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

⁴⁸⁹¹ The "ل" in "الْيَقُولُنَّ" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

⁴⁸⁹² The pronoun "هُنَّ" refers to the "aalebah^w" (deities)^w which are in the "broken plural" so it is feminized!

⁴⁸⁹³ The word "حَسْبِيَ فِي حِسْبَانَا" = "كافيك من غيره، للواحد والتثنية والجمع لآله مصدر" = "حسب في حسبان" = the infinitive noun of the verb, making it standing for the strongest action of the verb! See التاج!

⁴⁸⁹⁴ That is the social position or rank!

⁴⁸⁹⁵ That each individual self, without exception!

⁴⁸⁹⁶ As sleep is the minor death!

⁴⁸⁹⁷ The word "الأجل" means term-limit, see اللسان!

<p><i>musamma</i>⁴⁸⁹⁸ (that which is designated/named); verily in <i>tha'leka</i> (he-that-afar-it/that) surely (are) <i>Aya'ten</i>^w (miracles/signs/proofs) for a people rethinking.</p>	<p>أَلَمْ تَوْفَّرْ لِلْأَخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنْ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٢﴾</p>
<p>43. Or <i>ittakbatho</i>⁴⁸⁹⁹ (they^z took and made) of lesser than-/without Allah intercessors; let-say [you^s]: do even while albeit⁴⁹⁰⁰ they^z [were] neither possessing a thing and nor they^z cerebrate.</p>	<p>أَمْ آتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَئِكَ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿١٣﴾</p>
<p>44. Let-say [you^s]: for Allah (is) the intercession^w together; for Him (is) the Heavens'^w and the Earth's'^w proprietorship; afterwards to Him (is to be) returned you^z.</p>	<p>قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تَرْجَعُونَ ﴿١٤﴾</p>
<p>45. And if (had-been) mentioned Allah alone disgusted^w hearts (of) whom^r not believe they^z by the Hereafter^w; and if (had-been) mentioned whom^r (are) lesser than-/without Him, <i>edha</i> (suddenly/whereas) they (are) <i>yestabsheroona</i>⁴⁹⁰¹ (they^z affirm pleasant tidings).</p>	<p>وَإِذَا ذَكَرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذَكَرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿١٥﴾</p>
<p>46. Let-say [you^s]: <i>Allabohumma</i>⁴⁹⁰² (O, Allah), The Heavens'^w and the Earth's'^w <i>Fatte're</i> (innately-perfect-Originator); the invisible and the visible Knower; you^s rule among Your^t <i>eba'de</i> (worshippers/submitters/slaves) in what they^z were in it^x differing they^z.</p>	<p>قُلْ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٦﴾</p>
<p>47. And had that for whom^r <i>dhalama</i>⁴⁹⁰³ (they^z wronged) what (are) in the Earth^w together and its^x like with it^x surely (would have) ransomed they^z by it^x from the ill torment, The <i>Qeyamatey's</i>^w (Judgment's) Day; and (would have) appeared for them from Allah what not could <i>yahta'sebona</i> (they^z: reckon/presume/expect).</p>	<p>وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿١٧﴾</p>
<p>48. And appeared for them misdeeds^w (of) what they^z earned and <i>baqa</i> (deservedly besieged) by them what they^z were by it^x <i>yasta'hzeona</i> (they^z jest/affirmably jest).</p>	<p>وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١٨﴾</p>
<p>49. So if touched/betided the mankind <i>dhurron</i> (persistent distress) [he] invoked Us; afterwards when <i>khanwalna</i> (We fostered/nurtured) him a boon^w⁴⁹⁰⁴ from Us, said [he]: verily only [I] (had-been) given that on knowledge⁴⁹⁰⁵; rather it^w (is) an essay^w; [and] but most (of) them not know.</p>	<p>فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٩﴾</p>

⁴⁸⁹⁸ The word "*musamma*" is masculine, singular, subjective noun, meaning: that which is designated and/or named!

⁴⁸⁹⁹ The word "*اِتَّخَذَ*" from "*اِتَّخَذَ*" which is "*اِفْتَعَلَ*" for "*اِتَّخَذَ*," as stated in *لسان العرب*; therefore, "*اِتَّخَذَ*" is always taking and presuming something about what was taken! Thus, it is not just the mere taking!

⁴⁹⁰⁰ The construct "*أَوْ*" is made up of three distinct components: (1) *اِلِسْتِفْهَامُ اِلِسْتِكْارِي* = "*اِ*" = disapprobatory interrogative, (2) "*وَالْحَالِيَّةُ*" = "*وَالْحَالِيَّةُ*" = "while," and (3) "*لَوْ*" = conditional particle = "albeit!" For (1) I chose "even" as an intensive to indicate something that is unexpected. For (2) "while" is obvious! For (3) "albeit" seems to me very appropriately self-explanatory!

⁴⁹⁰¹ The word "*اِسْتَبْشَرُ*" means (a) he affirmed the pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings!

⁴⁹⁰² The expression "*يَا اِلله*" = "*اللهم*" means a call of invoking/supplicating/beseeching Allah!

⁴⁹⁰³ See the *Lexicon* attached to this Translation for "*ظالم*" = "*ظالم*" = "injustice-doer" and "*ظلم*" = "wronged"

⁴⁹⁰⁴ See the *Lexicon* attached to this Translation for the word "*نِعْمَةٌ*" the next best approximation in English for "*نِعْمَةٌ*" is "boon!" in fact there is no English equivalent *per se* for "*نِعْمَةٌ*" as "*نِعْمَةٌ*" means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam!

⁴⁹⁰⁵ That is: over knowledge "I have," he claims! See *الطبري*!

50. <i>Qad</i> (already and affirmatively) said it ^w who ^r they ^z of before them; so not enriched ⁴⁹⁰⁶ a'n (regarding) them what they ^z were earning.	قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٥٠﴾
51. So betided them misdeeds ^w (of) what they ^z earned; and who ^r <i>dhalamo</i> ⁴⁹⁰⁷ (they ^z wronged) of these, shall betide them misdeeds ^w (of) what earned they ^z and not they (are) surely enfeeblers.	فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَٰؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٥١﴾
52. Have [and] not they ^z known that Allah <i>yabsotto</i> (swells/-expands) [He] the <i>rez'qa</i> ^x (provision/ victuals for sustenance) ^x for whomever [He] wills and [He] constricts; verily in <i>tha'leka</i> (he-that-afar-it, that) surely (are) <i>Aya'ten</i> ^w (miracles/ signs/ proofs) for a believing people.	أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾
53. Let-say [you ^s]: O, My <i>eba'deya</i> (worshippers/ submitters/ slaves) who ^r squandered they ^z on their selves ^w : let-not despond you ^z of Allah's mercy ^w ; verily Allah forgives the offenses together; verily Allah, [He] (is) The <i>Ghafooro</i> (iterative Forgiver) <i>Rabeemo</i> (iterative mercy Giver).	﴿٥٣﴾ قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾
54. And <i>aneebo</i> ⁴⁹⁰⁸ (let you ^z iteratively return-penitently) to your ⁿ Lord and <i>aslemo</i> (let-you ^z surrender submittingly) for Him from before that <i>ya'ateyakom</i> ^x (betides/-eventuates you ^b) ^x the torment; afterwards not (to be) succored you ^z .	وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلَمُوا لَهُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾
55. And <i>ettabe'ao</i> (let-closely-follow you ^z) <i>absana</i> (excellenter) (of) what (had been) descended to you ^b from your ⁿ Lord of before that <i>ya'ateyakom</i> (haps/comes to you ^b) the torment suddenly ^w while you ^f not perceive you ^z .	وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾
56. That says a self ^w : Alas <i>hasrata</i> ^{w4909} (ardent contrition) ^{w4910} over what <i>farratto</i> ⁴⁹¹¹ (I had-remiss) in (my duty) towards Allah and <i>en</i> (surely) I was certainly of the scoffers.	أَنْ تَقُولَ نَفْسٌ يٰحَسْرَتِي عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّخِرِينَ ﴿٥٦﴾
57. Or says [the self]: had Allah aright-guided me, surely (I would have been) of the <i>muttageena</i> (they who reverentially guard against Allah's displeasure).	أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾
58. Or says [the self] when seeing the torment: if that for me (another) a recurrence ^w then [I] be of the benefactors.	أَوْ تَقُولَ حِينَ تَرَىٰ الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ﴿٥٨﴾
59. <i>Bala</i> ⁴⁹¹² (certainly-not); <i>qad</i> (already and affirmatively) came-she ^y (to) you ^g My <i>Aya'te</i> ^w (messages/ signs/ proofs) then denied you ^g by it ^w and <i>istakbarata</i> ⁴⁹¹³ ([you ^g] affirmed your ^r prideful haughtiness) and you ^g were of the disbelievers.	بَلَىٰ قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ ﴿٥٩﴾

⁴⁹⁰⁶ The word “أَغْنَىٰ” has double meanings: (1) *enriched*, (2) *sufficed*! But “enriched” includes *sufficed* and *not vice versa*! As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task! Hence “enriched” is *superior*!

⁴⁹⁰⁷ See footnote 4841 above regarding “ظالم”=“فاعل الظلم,” and “ظلم”=“wronged”!

⁴⁹⁰⁸ The word “أَنِيبُوا” from “أَنِيبٌ”=“عَادَ مَرَّةً بَعْدَ مَرَّةٍ”: *iteratively returned penitent*! See الهادي و الراغب!

⁴⁹⁰⁹ The word “حَسْرَةٌ” is “أَشَدُّ النَّدَمِ” see التاج! Thus we *qualify* the word “contrition” by *ardent* to indicate such *strength* of contrition!

⁴⁹¹⁰ The word “حَسْرَةٌ” is “أَشَدُّ النَّدَمِ” see التاج! Thus “contrition” is *qualified* by *ardent* to indicate such *intensity*!

⁴⁹¹¹ The word “فَرَّطْتُ” in “فَرَّطْتُ” is *best described* by the word “remiss” which is an *adjective* and all its *synonyms* are also *adjectives* as *expected*! But “فَرَّطْتُ” and “فَرَّطْتُ” all are *verbs* in the *past tense*! So I chose “*had-remiss*!”

⁴⁹¹² The word “*bala*”=“*certainly-not*” is absolutely *not* synonymous with “yes”=“نعم,” the *Lexicon* attached to this *Translation* for more elaboration!

⁴⁹¹³ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

60. And The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day [<i>you</i> ^s] see who ^r lied they ^z on Allah their faces (<i>are</i>) blackened ^{w4914} ; is not in Hell ^w a <i>mathwa</i> ⁴⁹¹⁵ (<i>obligatory: long-term/ semi-permanent-abode</i>) for the <i>mutakabberena</i> ⁴⁹¹⁶ (<i>haughtiness-practicers</i>).	وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾
61. And <i>younajey</i> (<i>iteratively delivers</i>) Allah whom ^r <i>ettaqaw</i> (<i>they^z had reverentially guarded not to displease Allah</i>) by their achievement ^{w4917} ; touches/betides them neither the ill and nor they sadden.	وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾
62. Allah, Creator (<i>of</i>) every thing and He (<i>is</i>) over every-thing a Custodian.	اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾
63. For Him (<i>are</i>) the Heavens ^w and the Earth's ^w <i>maqa'-leedo</i> (<i>keys/ lockers</i>); and who ^r disbelieved they ^z by Allah's <i>Aya'te</i> ^w (<i>messages</i>) those they (<i>are</i>) the losers.	لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٣﴾
64. Let-say [<i>you</i> ^s]: is then other than Allah you ^z surely command me to worship, O you ^z the <i>jahiloona</i> ⁴⁹¹⁸ (<i>you^z who act ignorantly or incorrectly</i>).	قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴿٦٤﴾
65. And <i>laqad</i> (<i>verily, already and affirmatively</i>) (<i>had been</i>) revealed ⁴⁹¹⁹ to you ^s and to whom ^r of before you ^s <i>la'en</i> (<i>indeed if</i>) you ^s partner (<i>others with Allah</i>) surely assuredly ⁴⁹²⁰ miscarries your ^t work and surely assuredly [<i>you</i> ^s] be of the losers.	وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْطَبُنَّ عَمَلَكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾
66. Rather Allah so let-worship [<i>you</i> ^s] and let-be [<i>you</i> ^s] of the thankers.	بَلَىٰ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾
67. And not appraised they ^z Allah His right appraisalment, while the Earth ^w together (<i>is</i>) His grasp ^w The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day; and the Heavens ^w (<i>are</i>) rolled ^w in His <i>Yame'ne</i> (<i>Power/ Right-Hand</i> ^w); <i>subhana</i> ⁴⁹²¹ (<i>Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of</i>) Him and <i>ta'aala</i> (<i>ever elevated</i> [He]) <i>amma</i> (<i>regarding</i>) what they ^z partner (<i>other deities with Him</i>).	وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾
68. And (<i>had been</i>) blown in the horn then swooned whomever (<i>are</i>) in the Heavens ^w and whomever (<i>are</i>) in the Earth ^w except whomever Allah willed; after-	وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ

⁴⁹¹⁴ The expression "face blackened" is an Arabic *tongue* expression meaning: appear on the face signs of displeasure and shame, or distress!

⁴⁹¹⁶ There is *no noun* in English for "متكبر" = *who is prideful/ haughty*! To make a noun = "*haughtiness-practicers*"!

⁴⁹¹⁷ The word "مفازة" = "مَنجاة" meaning *rescue-achievement*! For the meaning of "مفازة" = "مَنجاة" see التاج!

⁴⁹¹⁸ The word "جاهلون" = "*jahiloona*" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing *contrary to reality*, (3) *did some thing not correct*! So the "*jahiloona*" are *they who act ignorantly or incorrectly*!

⁴⁹¹⁹ The word "أوحى" denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded)! And "الوحي" is *fire or king*! See اللسان!

⁴⁹²⁰ The "ل" in "ليحبطن" and "لتكونن" are *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in both case by "*assuredly*"!

⁴⁹²¹ The word "*subhanabo*" = "سبحانه" has *no English equivalent*! The word is made up of two parts: "*subhana*" and the pronoun "*ho*" = "*Him*!" Wherever the word "*subhana*," or its *associates/inflections* (such as "سبحان" or "سبحانك") occur all are *associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness*! So, we can render "*subhana*" = "سبحان" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*!

wards (*had been*) blown in it^x another^w then *edha* (*suddenly- / whereas*) they (*are*) *geyamon* (*standers*) looking waiting⁴⁹²².

فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٩﴾

69. And *asbraga'te*⁴⁹²³ (*atmospherically illuminated*) the Earth^w by its^w Lord's Illumination^x; and (*had been*) put the Book and (*had been*) come by the Prophets and [by] the witnesser/martyrs⁴⁹²⁴, and (*had been*) judged among them by the right while they (*are*) not *yodb'lamoona*⁴⁹²⁵ (*to be wronged they*).

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا
وَوُضِعَ الْكِتَابُ وَجَاءَ بِالتَّبِيعِينَ
وَالشَّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ
وَهُمْ لَا يُظْلَمُونَ ﴿٧٠﴾

70. And (*had been*) fulfilled^{w4926} every self^w what [*it*]^w worked-she^y and He(*is*) knowinger by what they^z do.

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ
وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧١﴾

71. And (*had been*) driven whom^r disbelieved they^z to Hell^w (*in*) troops, until *edha* (*when/whereas*) they^z came (*to*) it^w then (*had been*) opened its^w doors and said for them its^w *khaẓanato* (*treasurers/warders*): have not *ya'ateekom*^x (*approaches/comes you*)^b x messengers^x of you^b reciting on you^b *Aya'te*^w (*messages*) (*of*) yourⁿ Lord and warning you^b *leqa'a* (*meeting*) (*of*) yourⁿ day this; said they^z: *balā*⁴⁹²⁷ (*certainly-not*); [and,] but righted the torment's word^w on the disbelievers.

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ
زُمَرًا حَتَّىٰ إِذَا جَاءَ وَهَّافَتِحتْ أَبْوَابُهَا
وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ
مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا
قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ
الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧٢﴾

72. (*Had been*) said: let-enter you^z Hell's^w doors, immortals you^z (*are*) in it^w; so wretched *mathwa*⁴⁹²⁸ (*long-term-obligatory abode*) (*of*) the *mutakabberena*⁴⁹²⁹ (*haughtiness-practicers*).

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ
خَالِدِينَ فِيهَا فَبئسَ مَثْوًى
الْمُتَكَبِّرِينَ ﴿٧٣﴾

73. And (*had been*) driven whom^r *ettaqaw* (*they^z had reverentially guarded not to displease Allah*) to the Paradise^w (*in*) troops, until *edha* (*when/whereas*) they^z came (*to*) it^w and (*had been*) opened its^w doors and said for them its^w *khaẓanato* (*treasurers/warders*): peace (*be*) on you^b *ttebtom* (*gladdened you*) so let-enter it^w you^z immortals you^z.

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ
زُمَرًا حَتَّىٰ إِذَا جَاءَ وَهَّافَتِحتْ أَبْوَابُهَا
وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ
طِبِّتُمْ فَأَدْخَلُوهَا خَالِدِينَ ﴿٧٤﴾

⁴⁹²² The word "يَنْظُرُونَ" here could also mean "waiting" what is to be done with everyone!

⁴⁹²³ The word "asbraga'te" = "أَشْرَقَتْ" is made up of two parts: the pronoun of the "ت" = the feminizing "ت" and the past tense "أَشْرَقَ" = *had illuminated/lighted*! This past tense comes from "الشروق" which is *basically* the atmospheric illumination/lighting due to the unobstructed sunshine after sunrise!

⁴⁹²⁴ The word "شهداء" could bear a *double* meaning and both *could be applicable* as so indicated above!

⁴⁹²⁵ The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

⁴⁹²⁶ The word "وُفِّيَتْ" from "وَفَاءٌ" = "التمام", meaning *gathering the last component of any obligation to make it a whole*! Thus, "وُفِّيَتْ" means *had been endeavored and gathered the last part of an obligation and fulfilled it*!

⁴⁹²⁷ The word "balā" = "indeed-not" is absolutely *not* synonymous to "yes" = "نعم", see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

⁴⁹²⁸ In "اللسان" "مَثْوًى" = "هَكَ" and "مَثْوًى" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "مَثْوًى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate!

⁴⁹²⁹ There is *no noun* in English for "مُتَكَبِّرٌ" = *who is prideful/haughty*! To make a noun = "haughtiness-practicers"!

74. And they^z said: the praise (*is*) for Allah Who *ssadaqana* (*rendered the truth for us*), His promise and bequeathed us the land ^{w4930} *natabawa'a* ([*we*] *deservedly ensconce*) from the Paradise^w whence [*we*] will; so *ne'ama* (*most excellent*) (*is*) the workers' remuneration.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا
وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُ
مِنْ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ
أَجْرُ الْعَمَلِينَ ﴿٧٤﴾

75. And [*you*^s] see the angels surrounders/surrounding from around The *Arsb*⁴⁹³¹ (*Throne of Kingship*), *yousabbehona*⁴⁹³² (*he-they say: subhana Allah*) by their Lord's praise and (*had been*) judged/finished among them by the right; and (*had been*) said: the praise (*is*) for Allah, the world's Lord.

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ
حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ
رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

⁴⁹³⁰ The word “الأرض” = “the land ^w” is land^w of Paradise^w as the land of Paradise is of *two* types! One type for *those deserving* to be in Paradise^w and the other for those who *could* have deserved it but *failed* to do so! Therefore, *their portion* of such land goes to the *deservers* of Paradise in *addition* to their portions! And so *is the case with respect to the land of Hell*! Hence, the Paradise and Hell people *each* gets “double” land.

⁴⁹³¹ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

⁴⁹³² The word “yousabbehona” = *he-they say: “subhana Allah,”* that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.